

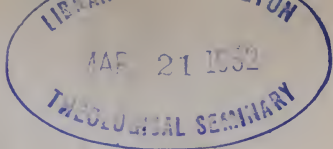
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THE

# MISSIONARY MAGAZINE

AND

## CHRONICLE:

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THE LONDON MISSIONARY SOCIETY.

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THE  
**Missionary Magazine**  
AND  
CHRONICLE.

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CHRISTIAN VILLAGE AT BORSUD. (SEE PAGE 5.)

## INDIA.

## VISIT TO THE MISSIONARY SETTLEMENT OF BORSUD, GUGERAT.

IN the month of February, 1857, Mrs. A. W. Forde, an English lady residing at Baroda, paid a visit to the Society's Mission in Gugerat, comprising the three settlements of Borsud, Dewan, and Jambusir, at present under the sole charge of the Rev. Alfred Corbold. This lady had been so much interested by the accounts of the Mission contained in the Rev. W. Clarkson's small volume, entitled *Missionary Encouragements in Gugerat, or the Christian Village*, that she determined to ascertain by personal inspection how far the actual state of the converts corresponded with the published reports concerning them.

The subjoined extracts are taken from a lively and intelligent letter, now in print, addressed by Mrs. Forde to her friends in England, detailing the incidents of her visit to Borsud:—

## JOURNEY FROM BARODA TO BORSUD.

"Borsud is 26 or 30 miles from Baroda, and the bridgeless river Myhe flows between. I wish you had any idea of the dangers and adventures of travelling in Gugerat, where, you must remember, tigers and robbers are not myths, but genuine and uncomfortable realities—that you might give me due credit for my intrepidity in resolving to go alone, when I found Arthur would not have time to accompany me, rather than not see the Mission. However, my courage was not to be put to so severe a test after all, as, at the last, my friend Mrs. Alban arranged to be my companion. She is the wife of the Assistant Resident here, and at her husband's request the Guicowar's prime minister sent forward a ghari and relays of bullocks to take us the last stage; and as 'incidents of travel' so very different from those of a trip on the 'London and North-Western' might amuse you, I might as well give you an outline of our journey from the beginning. The village of Omeeta, on the opposite bank of the Myhe, was to be our *half-way*, and thither accordingly our large tent was despatched the day before. The second was sent on to Borsud, as we were not even sure if Mr. and Mrs. Corbold were there, or if they could take us in. In the evening our servants departed to have breakfast and tiffin prepared next day, and the little dressing-rooms of our tent ready for us to wash and dress in, that

we might be refreshed enough to eat. All these preliminaries arranged, Mrs. A. and I started on horseback before sunrise last Thursday, the 12th of February, and cantered merrily on, through winding sandy lanes, bordered by the prickly pear, or the bright green leafless milk plant, the branches of which often nearly met across, keeping us watchful to protect our eyes, as one sparkle of its blistering sap is said to destroy the sight. At other times our road lay through tilled fields, or changed into a rough track by ripe crops of cotton and sugar cane; while we continually met the natives driving their ugly and meekly stupid looking buffaloes to their morning watering at the village tanks. Do not, however, imagine the landscape to be what such a description would suggest to English thoughts. It is true the fresh coolness of the morning, and the clear sky, not yet glaring us to blindness, were delightful; but you must not forget the component parts of flatness, dust, and gaping burnt-up soil. As to 'the glowing magnificence of an Eastern sunrise,' and all that, we are always too sorry at the unwished-for return of our great fiery *enemy*, to admire it after the first novelty wears off; yet, when compared to Surat, the neighbourhood of the Myhe is pretty: the foliage is massive, though sombre coloured, and the deep rent nullahs, into which the river banks are torn by the floods, are a relief after the featureless tracts

of sandy level. For the last two miles before reaching the Myhe, our road wound deep down through these nullahs, among which, in the monsoon, furious torrents will rage. In England each little ravine would have been a treasure of beauty, with its ferns, mosses, and singing stream; and oh! only to *think* of the waterfall and the red-crowned mountain ash. How lovely! Here were but crumbling brown banks, thinly sprinkled with withered stubby grass, and sharp-thorned shrubs, and unpleasantly suggestive of tigers and snakes.

"It was nearly eight o'clock when we approached the river, and the sun had been *unamiable* for some time; we were therefore very glad to see that Pestonjee (Arthur's Parsee writer) had the boat ready, with a chair in which we were to be conveyed on board, and thereby relieved from the necessity of embracing our dusky bearers. We dismounted, and were soon at the opposite side, where the ghari stood waiting; and half a mile of terrible jolting brought us to the tent at Omeeta, where we arrived tired, but, wonderful to say, without an upset.

"And here I cannot refrain from giving you a specimen of what native education is in native hands, if it were only as a contrast to what you will presently hear of Christian efforts. \* \* \*

[Then follows a notice of a heathen school, omitted for want of space.]

"In the afternoon we prepared to start again, and it was still very hot as we left Omeeta at half-past four o'clock. Our ghari was the Ranee's\* own—so highly had Mrs. A. been honoured. It was extremely easy and light, and so well cushioned, that we felt the cruel jolting marvellously little. There was just room for two of us to recline, and a very pretty little affair it is; the rich silk lining of crimson and gold, and the handsome tasselled blinds, and delicately made chinks which shaded the windows, were quite worthy of the royal owner. But such roads! Do you remember the old farm lane at home which led from the castle field? Because it was an asphalt pavement compared to these! Many times we were in imminent danger of an upset, which is often a serious occurrence; so that the con-

stant effort to hold on, together with the heat and dust, was very fatiguing. The district we traversed was as dreary as any I have had the discomfort of seeing in India. The villages, though frequent, looked dirtier, the tanks more ruinous, and the people more starved than usual. And the dust! By it I beg you not to understand that passive substance which lies on European highways, innocently waiting to be stirred up by the rude wheel, or agitated by inconvenient winds—but something much more like the Egyptian plague; an active nuisance which gives you no rest. As you approach, the village locality is marked by a white cloud formed of this impalpable powder, remaining as it were *dissolved* in the air, and never falling. There it is—you must breathe it, eat it, go mourning with it on your head, face, and garments, and peer through it to see the dim hovels, as you would through a London fog. Many times as we passed these villages with all their distasteful sights and smells, we thought what strong consolation Mrs. Corbold must have to enable her to spend her life in such a wilderness, so far from the nearest European station, or even from any travelled road. At last I think I half expected to see her dressed in a sari, and living in a native hut. The latest trace of the short twilight had faded while we were still some three miles from Borsud, so we found ourselves obliged to stop at the nearest village to call a Boomiah and Musalchi (a guide and torch-bearer) to conduct us on. Our driver accordingly drew up, and sent into the gaum to request their attendance; and in the meantime—taking all our anxious injunctions to make haste quite leisurely—he sat himself down on the roadside, and proceeded to enjoy his hookah, somewhat discouraging to our hopes of speedy rest and quiet! It was a wild place, and as I looked out into the dark night it struck me for the first time that I should have felt rather deserted had I been alone. Ten minutes passed away, and we grew so impatient that Mrs. A., who was the *Mercurias*, at last threatened to inform the Burra Sahib (Great Sahib, the Resident) if they did not hasten, upon which our driver awoke to the recollection that even Madam Sahibs might be of consequence, and pre-

\* The Queen or wife of the Guicowar,

sently we got off once again. Half an hour more of watching the stars sparkle through the thick mango branches as we jolted along, and we stopped before the Mission-house. Mr. and Mrs. Corbold welcomed us most kindly, and we felt as if we had suddenly returned to civilization as we entered the nicely furnished room, with its books, and air of bright cheerfulness, where dinner was waiting for us. Though very tired, as you can guess, we had a most interesting conversation in the evening—we heard something of their labours and encouragements; and when we at last retired, it was with a feeling of satisfaction that we had come to see, and hear, and judge for ourselves.

#### ARRANGEMENTS OF THE MISSION HOUSE-HOLD.

“Next morning, while I was still dressing, the sound of hymns below informed me that the converts were attending morning prayer. I hastened down stairs—all were assembled in the wide verandah; old and young kneeling, or rather prostrated on the ground round Mr. Corbold as he led their devotions. He prayed by sentences at a time, which they all repeated after him with a sweet natural intonation as touching as the low responses of a choir coming softened through cathedral aisles. I knelt down inside, feeling affected almost to tears, and listened while they spoke the common wants and sorrows of all human hearts in that unaccustomed tongue. Soon it was over—they rose and prepared to go about their dally avocations; but many were the looks directed to the Madam Sahib, who had, they knew, come so far to see them, and great was the regret, on both sides, that she could not converse with them in their own language. One young pair were invited up to shake hands with me. He is the school-master, and not long married to a young convert girl—a bright-faced creature of nineteen or twenty—just settling down to the cares of life, from having been the wildest and merriest girl in the village. He was very high caste, and his face, as he carried up his little baby daughter Elizabeth to me, was in strange contrast to his wife’s. You could tell immediately that she was of lower caste. I cannot give you a stronger proof of the utter renunciation of their most che-

rished prejudices than such an intermarriage of Brahmin ‘blue blood’ with the plebeian Kooli, which, if I remember right, she was.

“Then followed breakfast and family prayer, at which, tell the children, little Mary Corbold sat beside her papa, looking so quiet and good—a little, fair, flaxen-haired thing, who has hardly in all her life seen a European child, or heard English spoken except by her parents. Soon after, the young people assembled in the verandah for school. At one end the boys sat in native fashion on the floor; at the other Mr. Corbold was surrounded by his class of girls for instruction in geography, history, and every branch of useful knowledge, which they learn in their own language. They read and write well, and the fluency with which they repeat by rote is really remarkable; but his most difficult task, and one in which he perseveres, is to induce them to think upon what they learn, and answer questions on any subject that requires the exercise of reason.

“Now recall the scene I described to you yesterday, and imagine how refreshing it was to us to see these young creatures being taught all that is useful and right; to notice their quiet restrained manners and civilized voices, and the look of intelligence and self-respect which beautified their faces; as if at last ‘clothed and in their right mind’ they were thus learning to sit at the feet of their and our blessed Saviour. After these lessons are finished, they attend Mrs. Corbold with their needlework and other occupations. They do crochet work extremely well; my drawing-room is quite adorned by their pretty anti-macassars; so Louisa may tell Miss Dickson the Irish schools are quite rivalled. We dined at two o’clock, and directly afterwards Mrs. C. took an adult class of the women who come to read and pray with her certain days in the week.

#### VISIT TO THE CHRISTIAN VILLAGE.

“We had been looking forward with pleasure to visiting the converts’ village—which is only a few hundred yards from the Mission-house—in the evening; and no sooner had the sun set than we started out. Mr. Corbold had gone to preach in the native gaum, but joined us now; and thus, here we were at last at the goal of our

pilgrimage. If I were to describe it minutely, you would perhaps be disappointed; for in England you never could realise the hopeless necessity for every place being dusty and dust coloured. You can have no fresh green trees, no pretty plots of grass and flowers, which might otherwise be the lovely setting of my picture. But when I tell you of the inside cleanliness you will give them the more credit. The houses are built on two sides of a large square, and are in the usual style of Hindoo houses, with an undivided verandah the whole length of the row.\* The remaining sides are fenced with the prickly pear, and one fine tree stands in the centre of what, were I to try and adapt English terms, I should call the village 'brown.' If it be true that Ruskin denies the existence of such a colour as that in nature, I can only say he ought to come to India. You can imagine our visit caused a sensation. All the inhabitants stood at their doors to bid us welcome, and most of the housewives had placed their *charpay* (the square frame they use as a bed) covered with a clean counterpane, at the door or inside, hoping we might sit down; but we only honoured two houses so far, of which I will tell you presently. You would have been so interested to see the groups of smiling faces, as they eagerly, and yet gently, gathered round Mrs. Corbold while she told us their names and spoke to them now and then for us. More than once three generations—the grandmother carrying the little baby, while its father and mother stood beside her—greeted us with kind bright looks. Every household there had a history of its own, deeply interesting, if I only had the time to tell. Many were the heroic struggles and noble resolves among these poor people, which the great day, revealing all secrets, will alone make known; and surely some of those obscure names will then be enrolled among them who have done great things 'by faith.'

"But to understand more fully about all this, you must get the little book † I referred to at the commencement. Pray do get it,

\* The Frontispiece represents the appearance of the village some time before the period of Mrs. Forde's visit.

† Mr. Clark's *Missionary Encouragements in Gugerat, &c.*

and notice particularly the accounts of 'Desai' and 'Gungaram.' Their families we now visited, though, to our great regret, we did not see themselves; they had gone into Baroda to buy materials for the school-house, so much wanted, which Mr. Corbold is now getting built, and when you have read about them in that book, you will imagine how sorry we were to miss seeing them. Desai had only just returned from a tour of preaching among his countrymen. But to return to our progress. We entered each house for a minute as we passed along, and saw the girls at their homes whose acquaintance we had already made at school, and with whose names, as ticketed on the anti-macassars of their working, we had already been so familiar. In my next letter you shall have the names of the most deserving, as I am going to petition you all to send them some little encouragements in the shape of small presents. The little children, too, were pleasant to see. They were all clothed, instead of running about naked according to the usual custom; and there were two or three pretty, tiny, brown babies, with scriptural names, as 'Hope,' 'Grace,' &c., translated into Gugerattee. One was fast asleep in its clean cozy cradle, a little swinging hammock, suspended from a wooden frame very prettily turned, and varnished a shining scarlet, from the middle of which depends a bunch of bright-coloured rattling things for the little occupant's amusement.

"Inside, the houses are wonderfully nice; but it is only by contrasting them with those of other natives, that their cleanliness can be properly appreciated. At first the everlasting brown—the mud floors (which even the better class of Indian houses often have) and mud walls—disappointed me; but I soon saw that the simple furniture and utensils were quite polished. I will describe you Desai's house, which is one of the best, though very inferior to what he was accustomed to before he 'left all' and followed the new and better way. It consists of one large room (some of the others are divided, but I do not like them so well for this climate); in the right hand corner as you enter is a nice raised platform for washing on, with an outlet to carry off the water: a shelf runs along both angles at a convenient

height above, on which all their bright cooking pots are piled—quite a goodly show of glittering copper. Close to the opposite wall is fixed a bamboo rail for hanging their clothes or other things on, and these, with their clean *charpay*, is almost all the furniture they need. But what amused me most in all their houses were the enormous unbaked earthenware jars, some quite five feet high, and wide in proportion, in which they store up their grain and provisions; two of Ali-baba's forty thieves might well be stowed away in one. There are generally three or four of these in the house, and they place them standing side by side out into the room, so as to form a kind of screen to shade their cooking fire from view. Besides these I must not forget the mill, which you always hear the women grinding at as you ride past their houses in the morning. In Desai's house there is a little loft above, to which he ascends by a ladder when he wants to retire for prayer or meditation. His youngest son was there when we went in; such a fine boy, with a face at once sweet and intelligent; he is a great favourite of Mr. Corbold's. We next visited the schoolmaster's house, the fine looking young man I spoke of before. Here there was an arm-chair; only fancy! and a carpet laid down on which was placed the *charpay* covered with a pretty patchwork quilt, the school gift to the young wife when she was married. There was a table also, well stocked with books, and, great pride of all, two or three little wool mats, with the inkstand and match-holder placed upon them, quite in European fashion. It was very pleasant to see the happy pride of the young pair in welcoming us to their house; pray remember them and their little Elizabeth, if you should send me out any presents. New buffaloes' milk was now offered to us, as the only refreshment they could provide, and we soon after said 'Good-bye' to all, and returned to the Mission-house to bed. Mr. Corbold's fatiguing day was not yet over. This was the week evening on which he invites all the adults to attend a prayer meeting, and about eight o'clock they began to assemble. I should think there were sixty of them, men and women, seated on the floor round us with their books—but my letters grow so long that I must not stop to describe

how pleasant it was to witness. Four or five of the elder men prayed themselves in turns, at Mr. C.'s request, and though we did not understand what they said, yet there was no mistaking their solemn earnest tones. It was late when we went up stairs, but Mr. and Mrs. C. were up next morning at four o'clock to give us some breakfast, and see us off in our ghari by the waning moon's light. We reached Omeeta at half-past eight o'clock, and rode into Baroda in the evening.

#### SUPPLEMENTARY NOTICE OF THE CONVERTS.

"Thus our pleasant visit terminated; but before I conclude my letter, you will doubtless like to hear something of the domestic affairs and customs of this interesting little community. At present they number altogether something less than two hundred; I cannot remember exactly how much, and the whole village lives under the parental government of Mr. and Mrs. Corbold, to whom they continually resort for direction, advice, comfort, and, in case of illness, for medicine. Whatever punishment Mr. C. sees fit to inflict, is submitted to; and the necessity of working for their daily bread of course tends to prevent idleness, and its attendant evils. No help in money is given them except in extreme cases; they cultivate their land and live by its produce and that of their buffaloes; but many little ways of giving assistance here and there when it is needed are constantly devised by Mr. and Mrs. C. The girls crochet and knit, and thus materially help to defray the little expenses of their households. One girl lately had as much as thirty-two rupees (£3 4s.) earned, which she gave to her father to pay their rent. And how cheering it was to see the Hindoo woman at last in her true position, and the incalculable influence she possesses likely to be exercised for good, instead of, as hitherto, in adding evil to evil. Of course child-marriages are prohibited, and in consequence here were girls of sixteen and eighteen looking as fresh and merry as Europeans of the same age, in place of being wrinkled worn-out women. You would be amused, too, to see how quickly and naturally they have assumed the civilized position with respect to the other sex. The



young people have their little flirtations and love-makings, quarrels and makings up, just like boys and girls at home. We made some inquiry about one very bright looking girl, and were informed she was to be married before the rains, if a house can be built for them; but, said Mrs. C., 'It was nearly all over the other day; I heard something was going on, and upon inquiry about it, she told me she and he were not going to marry. I asked, "How was that?" "Oh," she replied, "he said so and so, when we were walking along the road, and I don't like to be talked about in that way, so I broke it off!"' Soon after a reconciliation was made, however. "Yes," she told Mrs. C., "I have forgiven him, but *he cried like a baby first!*" "Well," returned Mrs. C., "all I can say is, that if there are any quarrels after you are married, we shall know who to blame, for he seems to be much kinder, and more good tempered than you are." There is a specimen of a Hindoo *belle*, for Maria and Lizzy.

"Another girl we noticed as being an excellent crochet worker, is twenty years of age now, and still unmarried. The young man she was engaged to, who was a delightful Christian character, and of the utmost promise as a scripture reader, died last autumn of hydrophobia. He had been bitten by one of the wretched pariah dogs, which are preserved by the superstition of the natives till their increase is a pest to the country, notwithstanding the numbers that are poisoned by the police every year. It is a matter of some solicitude now, how husbands are to be found for these elder girls, as, although there is a superabundance of boys for the set next younger, there is a lack of the proper age. So you see every commonwealth has its own difficulties. But seriously, you must in this again see a proof of their emancipation from the strong slavery of old prejudices, as there can be no greater disgrace in the eyes of Hindoo parents than to have their children unmarried. And I am sure some solution will be found for this problem also. All things, small and great, Mr. and Mrs. C. appear to trust to the Great Ruler, and they are never disappointed.

"In organizing and conducting the whole settlement hitherto, the aim seems to have

been, to render it if possible the germ of an entire regeneration in the social habits of the native population. The young people are not brought up with any view to their going away from home in after life. The boys, except those who may show will and capability for employment as scripture readers, are expected to settle down as members of a Christian community; the girls are educated to take their high place as wives and mothers. There is no change, except that of cleanliness, urged in their national dress; no compulsory Europeanising of their manners and customs in daily life. These things, not being essential, may or may not follow after. As the number in this village increases, and their good habits strengthen, Mr. C. hopes to draft little colonies off to other places through the country, that thus here and there nuclei may be formed round which Christianity and civilisation may slowly gather; and little cities of refuge to shelter those who may wish to escape from the persecution of relations, or the tyranny of surrounding custom. It appears to me, that if this can be carried out, nothing could be better calculated to take effect among the native population. They would thus see exemplified before their eyes, what manner of life and conduct Christianity would have them adopt; whereas otherwise the vagueness of their conception of it has always been in the way. They seem—even those who do give it consideration—to look upon it, as either some hard thing only fit for the Sahibs, or else perhaps as a life of idleness, in which they have only to sit down and be fed; but here, in answer to such questions, the Missionary needs but to point to the life of industry and activity they would see before them; to the purity of morals inculcated; to the freedom enjoyed from superstition and all its evils. From what I can hear and read, I think this last argument might be comprehended by many of the more intelligent, as they are continual sufferers from the same subtle and active priestcraft, which has ever enchained the ignorant in all ages. The Brahmins and religious beggars rule their wives by the debasing terrors of superstition, and the wives rule them with a tyranny that would surprise you, having our ideas of the slavish condi-

tion of Hindoo women. You would be astonished to hear what sums of money they spend on obtaining or averting charms, &c., and in performing, and obliging their husbands to perform pilgrimages, or go through the most senseless ceremonies; all of which of course involve presents to Brahmins, 'feeding a certain number of Brahmins,' &c.

"To carry out these views, however, would require increased missionary labour, and at present Mr. Corbold is almost alone in Gugerat. He several times spoke with anxiety, of what these poor people would do if his health should fail; and indeed I greatly fear, neither he nor Mrs. C. can much longer sustain a life of so incessant

exertion without some rest or change. You already have an outline of one day's labours, and each day is as fully occupied for them both, besides which, Mr. C. frequently goes on tours of preaching through the wilder districts, leaving Borsud altogether to Mrs. C.'s care. She looks greatly worn, and as I thought of their remaining here throughout the long rains, when there is no communication with any station, nor any chance of obtaining a doctor's aid, I could not but hope God would open some way in which they may be relieved for a time, and be enabled to go somewhere to recruit health and strength." \* \* \* \*

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## CHINA.

### RECENT OPERATIONS IN SHANGHAE.

THE subjoined communication, from the Rev. Wm. Muirhead, of Shanghai, on behalf of the Missionary Brethren at that Station, comprises a review of their labours in the Gospel during the six months ending October last, from which it will be seen that, while the mass of the people are still intolerant of any innovations upon their ancient traditions and habits of thinking, the truth is silently working its way to the hearts of individuals, and that some of the recent converts have become earnest co-labourers with the Missionaries in their efforts for its wider diffusion. We also add a supplementary letter from the Rev. Griffith John, containing a brief notice of his personal experiences as a member of the Shanghai Mission.

Under date 5th October, Mr. Muirhead observes:—

#### LABOURS IN THE GOSPEL.

"We are happy to state that the various duties of the Mission here continue to be prosecuted with vigour, and not without tokens of encouragement. Our great work of preaching the Gospel has been uninterruptedly carried on during the past six months in the neighbouring cities and the surrounding country. The same interest and variety in the audiences have appeared as in former periods, and in the hearing of many have the good news of salvation been proclaimed. Our intercourse with the people in this way has given rise to frequent inquiries on the subject of Christianity, and to discussion with them on their own systems,

which though not always leading to beneficial results, have yet afforded opportunity for explaining more fully the nature and evidence of our holy religion. We find that when individuals are inclined to object to, or hold back from, the truth, after they have acquired an intelligent knowledge of it, they are rarely if ever brought sincerely to believe it. Hopeful inquirers are chiefly such as have been led almost from the first to appreciate the doctrine, and have only waited for increased light on the subject to bring them to decision. The still small voice of the Gospel, its simple and persuasive announcement, has far greater effect than a long course of argument and disputation.

The one is more ordinarily accompanied by the influence of God's Holy Spirit, while the other is conducted more from a feeling of pride and self-conceit in the minds of our opponents than aught else. Yet the disputants we have met with in favour of the several creeds of China, are few in comparison with the mass of our audiences, and even in their case much restraint is observed in their bearing towards us, which is not evinced in their intercourse with the native converts; often a degree of prejudice and bitterness is shown towards them, that strikingly illustrates the character of the unrenewed and heathen mind. In general, however, the people are satisfied with merely listening to the truth, and commending it when a close application is made of it to their hearts and consciences, while they continue to move on in conformity with customs and practices, which are acknowledged to have only the voice of antiquity and universal observance for their support.

#### NEW CONVERTS.

"Still we are encouraged by seeing that the truth as it is in Jesus has been apprehended and believed at least by a few. During the past six months, twenty individuals have been admitted to the fellowship of the Church, on a credible profession of faith in Christ. Some of these have long been acquainted with the truth, but from having removed to different parts of the country, and other causes, they were previously withheld from the open dedication of themselves to the Saviour. Subsequent to their baptism, also, several have been obliged to return to their distant homes; and changes of that kind will necessarily be frequent in connexion with a Christian church at this place. It is gratifying, however, when by such means the Gospel is published more extensively than might otherwise be the case; and we generally find that the converts in these circumstances, are anxious to inform their friends and neighbours of the things they have seen and heard. Some of the members afford us great satisfaction from their zeal and consistency in making known the Word of Life to those around them. Both in the chapels, and in a less public manner, they warmly urge the truth on the acceptance of their countrymen, and heed

not the obloquy and opposition they often meet with in doing so. Two of them, who are literary graduates, have for some time been engaged in visiting the school-masters in the neighbourhood, and a few extracts from their journals will show the views and feelings of the native scholars in regard to Christianity, better perhaps than any detailed observations of our own.—

#### EXTRACTS FROM THE JOURNAL OF ONE OF THE CONVERTS—A LITERARY GRADUATE.

"One of them writes, 'I called on two teachers, Mr. Fei and Mr. Chang, and in the course of conversation the former said to me. You believe in Jesus, do you know when he was born? I replied, that he came into the world during the time of the Han dynasty. He then asked, and when was God born? I answered that God was without beginning and without end. He inquired if Jesus was also eternal? I told him that Jesus, before his incarnation, was equally without beginning, and after he ascended to heaven, he is equally without end, and hence Jesus is God. Mr. Chang remarked, How can you suppose him to be divine? He was born you say in the Han dynasty, and prior to that event, were men altogether free from sin? I said that anciently the customs of the people were in advance of the present; in process of time they became vicious, and the men of the world in heart and life were extremely wicked and depraved, so that at the period alluded to, repentance and reformation was a thing altogether unknown. God then had pity on our race, and sent Jesus to atone for human sin, to declare that which God was desirous of making known, and to do that which God was desirous of doing; is not Jesus therefore the image of the invisible God? The two were unable to reply, but also unwilling to believe. Afterwards I went to several other places, but found that all were alike in a state of delusion and void of understanding.

"'I called on Mr. Ni, who had just graduated, and was delighted beyond measure at his success. He inquired, if by believing in Jesus any merit or reputation could be gained? I replied, that as for the fame of worldly wealth or honour, it was like the reflection of a flower in a looking-glass, or of the moon in water, a shadow and

false. It is the soul only that is indestructible. He said that if in life we enjoy great wealth and honour, we may also expect the same after death. I observed that that was a stupid idea of the men of the world, after the example of various reputed and vicious Mandarins in former times, who are all suffering the eternal misery of hell, as every one knows. He said that was the case indeed with these iniquitous officers, but what is the use of alluding to them? I replied, that as you are acquainted with the history of these men, why do you not pray to God to remit the sins you have committed in life, and annul the punishment you deserve in eternity? You earnestly desire to have present honour and reputation, but it is all vanity and of no advantage whatever. He assented to it, and I promised to call on him again.

“I met a Nankin refugee, who inquired whether, as I had already entered the Christian religion, persons of his description could also be admitted, so that there would be no necessity for entering the asylums opened on their account? I said that our believing in Jesus Christ was in order to deliver from hell and obtain eternal life, and not with a view to get food to eat. If by entering the religion, all were to be supplied with rice, there would certainly be none in Shanghai without it.

“I went to the school of Mr. Wang, who is a graduate of distinction. He asked if I was from Nankin, and how was it when by means of the religion of Jesus I was driven to this place, that yet I entered it? Was I not afraid of being laughed at for doing so? I answered that as to persons in distress, they are not only from Nankin, but are to be found in every quarter. Again, when this city was overtaken by trouble, did you voluntarily submit to the marauders, or seek to escape into the country? How much more in the case of the Canton thieves, who borrowed the name of Jesus in order to kill men, when the great object of our religion is to save men and raise them to heaven! His language was altogether satirical, and on warning him I withdrew.

“I met again with Mr. Chang, who said that when the doctrine of Jesus began in the Han dynasty, if God had caused it to circulate

alike in the East and West it would have been very advantageous. I saw that he spoke in an apparently honest manner, and replied, It is the duty of men in obeying the Divine commands first to evince an inclination to believe His word, and then our ignorance and stupidity will be removed. Now if you feel favourably disposed towards this doctrine, why do you not spread abroad the good news of the heavenly kingdom, in order to save the world from perishing? He said, I am now old, and am afraid that my fellow scholars would revile me. It is not like you who are not a native of this place. I told him it was not so. In resolutely exhorting men, if they reviled me, I should simply not listen to them, keeping in view the concerns of the last day, when those who believe will go to heaven, and those who do not will go to hell. He assented to this, and remarked, It is an old saying that the good are fortunate and the wicked are not so. Though you are one of the religious sect, yet you have not forsaken the true doctrine; and on that we separated.’ \* \* \* \*

#### NATIVE CHRISTIANS UNDER PERSECUTION.

“Two of the church members, in the service of the British and Foreign Bible Society, were seized by the Mandarins in the course of their work, at a considerable distance from Shanghai, professedly on the ground of distributing books of a seditious character. The charge lay in the name of Jesus being printed on the title-page of the New Testament, which was supposed to identify them with the rebels, whose publications of a similar character were well known in that quarter. After being imprisoned for several weeks, they were released through the kind interference of Her Majesty’s Consul, and we are happy to say that though suffering much in consequence of the treatment they received, they both resolve to persevere in the profession of the faith, and are by no means deterred from the prosecution of similar work. One of them has drawn up an interesting account of the conversation he had with the Mandarins and others on the subject of Christianity, which will be translated and sent home in course.

#### MISSIONARY ITINERANCY.

“Messrs. Muirhead and John have lately returned from a Missionary tour, to the

extent of 100 miles beyond Shanghai. They visited different towns and cities, making it a point to call at the houses and shops of the inhabitants as much as possible, not only to put Christian books into their hands, but to converse with them individually on the great truths of redemption, preaching also in the streets at the distance of a few hundred yards from each other to the people gathered together. 'In the prosecution of this work,' they write, 'we have been much encouraged. Seldom have we been refused a hearing, while we have had it in our power to speak most freely on the evils of idolatry, and the necessity of repentance and faith in Christ. Inquiries have often been made by the shopkeepers and merchants in the course of conversation, as to the person and work of the Saviour, and in an apparently honest and

sincere manner have they admitted the folly and falseness of the prevailing superstitions.

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"Messrs. Edkins and Williamson have, during the past half year, been residing at different places in the interior, and been enabled to bear witness to the truth in the midst of universal ignorance and error.

MISSION HOSPITAL.

"The work of the hospital has been carried on as usual. It is the intention of Dr. Lockhart speedily to leave China, when he will transfer the work of his department to the hands of Dr. Hobson. At present the latter is assiduously engaged in preparing a volume on surgery in the Chinese language, which we have no doubt will be highly valued."

The Rev. Griffith John, also, under date Shanghai, 6th October ult., writes as follows:—

"At the end of my second year in China, I feel disposed to write you a brief account of the kind of work I have been pursuing during the last twelve months. Of course a large portion of my time has been devoted to the study of the Chinese language and books. In addition to the Shanghai dialect, in which I have felt pretty well at home for some time, I have paid considerable attention to the Mandarin dialect. A thorough knowledge of the books I deem indispensable to an efficient Missionary. This will not only enable him to meet the Chinese on their own ground, but will infallibly give him a position and command a hearing. The Chinese are not only a reading, but also a thinking people; and a Missionary—confessedly ignorant of their books and thoughts—when he expatiates on the superiority of Christianity over every other system, cuts but a pitiable figure in their eyes. As a people, they are too far advanced to take the ipse dixit of any one, for proof and demonstration. The man who can do them any real good, is he who is able and willing to enter into the endless labyrinths of their own speculation—sympathize with them and with all that is true and noble in their systems—point out plainly but kindly their grievous errors and defects, and then open up to their minds

the inexhaustible treasury of that system which is infinitely true and perfect.

"During the last twelve months, I have made repeated journeys into the interior; one of the most interesting of which was to *Sú-chew*, in company with Mr. Edkins. *Sú-chew* is regarded by the Chinese as one of their richest and most beautiful cities. They say, 'that to be happy on earth, one must be born in *Sú-chew*, live in *Canton*, and die in *Sú-chew*,' for in the first are the handsomest people, in the second the richest luxuries, and in the third the best coffins. The walls of the city are twelve miles in circumference, and the whole population about one million and a half. It lies north-west of Shanghai, the way lying through a range of villages and cities.

"No foreigner had visited this city undisguised. We were anxious to make the attempt. No sooner, however, had we got within the gates, than we were met by an official, who very politely entreated us to walk into his house and be seated. In about two minutes another official of a higher rank came in to visit us. We were asked whence we came, whither we were going, what might be our object, &c. &c., and on receiving our replies, he informed us that he could not permit us to proceed into the city, and that it was

contrary to treaty, contrary to custom, and contrary to everything, for foreigners to come so far from Shanghae. After we had remonstrated with him, he said, 'Well, you cannot go in through *this* gate, you had better try another.' Seeing it was useless to persist, we returned to our boat. Then we resolved to try and enter by a water gate. We ordered our boatmen to that effect, and fortunately got in safely, though I must confess clandestinely. We left the boat, walked about in every direction, visited some of the chief places of attraction, preached to a large number of people, and then returned to our boat, well pleased with our success. Our presence, as might be expected, excited much curiosity, but I am happy to say that we were not in the least molested, nor, so far as I remember, even insulted. On the following day, being emboldened by our former day's success, we determined to enter the very heart of the city with books; we got in and distributed several hundred copies of the New Testament. I look back on these two days with much pleasure and satisfaction. In this attempt something has been done towards the breaking down of that barrier between the Chinese and foreigners, and the opening up of the country for the free and general distribution of the Word of God, and the proclamation of the Gospel of peace. When at home, I have been going daily to either of the two chapels to preach. My audiences vary very much,

both in number and character. Generally I have had to speak on without interruption; occasionally, however, I have had fiery discussions. I often invite discussion, for the obvious reason that it is an excellent way of explaining, adapting, and enforcing the truths that we have to teach. Our theses are generally such as the following:—the existence of God—the origin of things—God's moral government—salvation in Christ—the superiority of Christianity—a future state—the origin, nature, and destiny of man; every inch of ground is strongly contested—sometimes with considerable point and force—by our opponents.

"I am happy to inform you that our female servant, with her two children, received the ordinance of baptism some months ago. She came to us utterly ignorant of Christianity. She knew positively nothing of God, of a Saviour, of her future destiny. Mrs. John made it a point to instruct her daily in those things that pertain to her eternal peace; I had also an opportunity of speaking to her in the evenings at family worship. Soon I observed in her a marked change; she became serious and prayerful, and very solicitous to *know* the truth and *feel* its blessed influence in her heart. From the time she was received into the Church until now, she has been walking, so far as we have been able to observe, worthy of the profession which she has made."

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## POLYNESIA.

### THE LIGHTS AND SHADOWS OF MISSIONARY LIFE.

THE esteemed friends connected with the Church assembling at Brunswick Chapel, Bristol, having some time since addressed a letter of Christian salutation and sympathy to the Rev. John Barff, of the Society Islands' Mission, Mr. B., in his reply, transmitted to their late pastor, the Rev. J. T. Beighton, has, with much candour and discrimination, exhibited the peculiar trials and difficulties, as well as encouragements, under which the Missionary enterprise has been carried on in the islands of the Pacific, from the commencement until the present time.

The following extracts from Mr. Barff's letter, dated Tahaa, Society

Islands, 15th July ult., will, we are persuaded, be read by many of our friends with considerable interest:—

DIVERSE IMPRESSIONS CONVEYED TO DIFFERENT MINDS ON THE FIRST VIEW OF SOCIETY IN THE PACIFIC.

“Allow me to refer to the effect on the minds of Missionaries on a first arrival in heathen lands. Take, for instance, that of the first party to Tahiti in the ship ‘Duff.’ There were some among that band whose hearts sunk within them when they saw the people wholly given to idolatry, lewdness, laziness, lying, and to every species of vice, and yet entirely satisfied with their own ways. These brethren could not, and hence had not measured, the breadth of their work, and they had nigh finished their missionary career ere they well begun it.

“Another portion, noticing the immense contrast between the condition of the heathen and of themselves, and pitying with all their hearts their wretched condition, were sanguine enough to suppose that when the Natives had perceived that contrast, and when the Missionaries could speak to them of European civilization, and of the glorious Gospel of the blessed God, the victory would soon be completed and their work accomplished. These felt their ardour soon checked by bitter disappointment, which, in some instances, led to the relinquishing of their mission. But a third party, though they found that no description had given to them a faithful picture or fully entered into the formidable character of the difficulties before them, had yet prepared themselves for great difficulties, and had entered into the spirit of their work with dependence for success upon God alone. These, though somewhat disappointed, gathered from the difficulties themselves, additional arguments for their continuance in the work. They felt that here was a field where an immense amount of work was to be done; and that, although they might have long to wait, Divine power could raise up of these stony children to Abraham. So *differently* did the *same facts operate* upon different minds.

“This diversity of views and feelings is yet observable now that Christianity has been established among the islands. Take an instance. A Missionary arriving a little

more than twenty years ago at the Society Islands, found the Churches in a worse condition than I have seen before or since. Civil war had unhappily been raging in the Islands. After which, disappointed ambition had led many to make shipwreck of the faith, and the free introduction of ardent spirits to a general disorganization of the Stations. Fears were entertained for the effect upon the mind of the brother, of such a chaos; but he viewed the whole in what we thought to be the true light. He did not suffer it to quench his ardour; on the contrary, he felt thankful that amid all the evil influences there was a goodly number who had sufficient principle to keep aloof from these evils, and who endeavoured to stem the torrent of iniquity. And there were many more, who, having fallen, mourned over their declensions, and earnestly desired a Missionary to re-establish order among them. And he thanked God that a foundation which could not be shaken had already been laid, and took courage in the hope of future success. Other Missionaries arrived within a few years of that time, but when the Mission had assumed a somewhat brighter aspect; and deep was the disappointment of some of them at the prospect before them. The Churches were in a more prosperous condition; but the state of things was in some respects so different from what was anticipated, that their spirits were damped and their usefulness diminished.

HOW THIS DIVERSITY OF IMPRESSION SERVES TO ACCOUNT FOR APPARENT DISCREPANCIES IN THE REPORTS SENT TO ENGLAND.

“You may ask why these references are made. I make them for the purpose of showing the reasons why different Missionaries have sent home varying accounts regarding the same Missions, and also for the purpose of accounting for a fact observed by me when in England, that the same statements from Missionaries gave different views to different individuals. You will perceive that the want of harmony in the accounts is partly the result of a want of harmony in the views of the parties giving them. Both are

given quite conscientiously. But where correct statements have been given, the hearers often retire with very different ideas, just from the fact that when Missionaries speak or write on the subject they cannot enter into all the particulars needful for giving a correct view of the whole subject, so that much of the filling-up of the picture is left to the imagination of the hearers; and how various the colouring that would be given to that remainder I need not say.

"I have, when in England, been surprised at some extravagant notions entertained by individuals who heard Missionary addresses: those, for instance, of the lamented Williams, whose sanguine spirit led him to look rather at the bright than the reverse side of the subject. Some, transported by his eloquence, seemed to retire with the idea that our Missionary Stations were earthly paradises, where sin was but a dwarf shrub, rather than outworks of the City of Zion, where the fiercest and most trying contests are being carried on with the enemy, and where, too, the balance of success rises and falls with more rapidity than in places where the truth has been long established and generations have been advancing intellectually and morally.

"You will infer from the above remarks that our friends in England do not always obtain a correct view of the comparative condition of different Stations, for while some Missionaries are full and free in their communications to the Christian public, a public not always so anxious for full information as for pleasing anecdotes, &c., there are others who will not write fully of any bright changes in the aspect of the Churches and Stations, knowing that by doing so they would probably give a one-sided view of their condition. A dark shade might pass over them which it would be their duty to make known also; and which, though to themselves easy to be accounted for, could not so readily be explained to the satisfaction of British Christians who have had no experience in a Mission to a heathen country, and who have not the leisure nor the inclination perhaps so to make the subject a matter of study as to see more than the mere surface. For, in order to a just view of Missionary labour, it is necessary, in addition to some knowledge of the pre-

vious condition of the people, to combine a careful perusal of the reports of the Society and magazines, with a correspondence with some Missionary brother such as that you, as pastor of the Church at Bristol, had proposed to carry on with myself.

THE DIFFERENT ASPECTS OF MISSIONARY LABOUR, AND ITS RESULTS IN SOUTH AFRICA, IN INDIA, AND IN THE PACIFIC ISLANDS.

"You will excuse me if in this place I refer to some important distinctions in the character of Missions, distinctions likely to affect their internal character. You may not be aware that some of the Mission Stations in South Africa partake largely of the character of Moravian Settlements, where the well disposed congregate for the purpose of receiving religious instruction, being separated from the heathen, and in a great measure from those who lead vicious and immoral lives. This is a position exceedingly favourable for Missionary labour, and calculated for fostering a comparatively pure community. In India, on the contrary, the Churches consist of a select number who have, through much persecution, entered into their present position, a position which very few destitute of principle would seek. Between both these and the position of Churches in these Islands, a wide difference exists.

"A change, partly religious and partly political, threw the whole of the people of these islands under the instruction of the Missionaries. The whole of the people became nominal Christians at once. Some of them because they were convinced of its truth, others because Christianity was to them a new system, and a popular one; and others again as a consequence of having been defeated in battle; they conceived it to be a necessary part of their submission to the conqueror to submit also to the system which the conqueror had sought to establish. In these Missions, therefore, there was every temptation urging towards a profession of religion, and consequently the greatest circumspection needed in order to prevent a large number of ungodly men from gaining admission into the Churches. Besides this, in forming settlements the whole mass of the people of all classes repaired to them,



securing, it is true, the rapid diffusion of knowledge, but also rendering it easier for the dissolute and viciously inclined to unite and retard the progress of the good work.

"Again, in the Georgian and Society Islands the Settlements are erected either at the harbours, or in places easily accessible to shipping: thus subjecting the labours of the Missionary to all the inconveniences of a sea-port village—a sea-port village of aborigines proverbial for licentiousness. To the thoughtful Christian the fact that the Missionaries have laboured successfully under such circumstances, and have maintained comparatively large Churches among the people, is an exceedingly gratifying one, and he will not be surprised to learn that the Missionary finds more to grieve him, that he is oftener disappointed in his expectations, and has to meet more painful trials, than a pastor at home. He will not be surprised to learn that licentiousness is yet too much a prevailing characteristic of the people—that intoxication has on some occasions swept like a destroying flood against the Church (though against such periodical storms a large proportion of the Church has stood), and that the disposition to prevaricate is yet to some extent a national evil; but he will thank God and take courage from the fact that Churches exist in which the discipline is strict, and where expulsion is invariably the remedy for continuance in sin.

THE CIRCUMSTANCES OF THE CHRISTIAN PORTION OF THE COMMUNITY IN THE SOUTH SEA ISLANDS, AS CONTRASTED WITH THOSE OF THE SAME CLASS IN ENGLAND.

"The position of the Church in relation to the worldly portion of the community is somewhat different here to what it is in England. With you there is, as it were, an outwork of a morally disposed class from which the accession to Church-fellowship usually come. Here we have no middle class to cover the gap existing between the Church and the dissolute portion of the community. This is a lamentable fact, one which exercises a powerful control in arresting the progress of religion in the family and in the world, and which renders it extremely difficult to protect youth reli-

giously disposed, but who have not made a decided profession of religion, from falling into open and flagrant sin. We have attempted at each Station to fill this gap by forming a class, who are permitted to attend the special weekly meetings of the Church on Friday, and hence called the Friday Class, and have been gratified at the result, in the protection of those who might not otherwise have had such strong ground for resisting temptation.

"You will perceive from the above facts that, excepting in the Church, there is no expression of public opinion against immorality and vice. But against this fact we have this advantage, that the worst characters will attend our services, and will bear the most pointed rebukes from the pulpit without taking offence; in fact, rather with a feeling of satisfaction that interest is taken in their welfare.

"You will also learn that we have comparatively few converts who have not, prior to conversion, been carried into open violations of morality; and hence, again, that the dangers of backsliders falling into open sin is more imminent than where a moral atmosphere surrounds the Church.

"We have learned by the experience of years that, to bring a people, notorious for licentiousness, into a condition in which the great majority throw their entire influence into the scale, on the side of morality and purity, is an arduous work, requiring the diligent application of all the means at our disposal through a second and third generation. Indeed, it cannot be accomplished without special attention to the young—an attention attended by the Divine blessing.

"Sometimes the hope has been entertained that we had succeeded in bringing the mass of the people to this consummation; but, when temptations suitable to their old habits and tastes have come in like a flood, we have found that much of what we had hoped was standing upon the sure foundation has been swept away. We have seen that our real progress has not been so general as has been anticipated; but we have found, to our unspeakable comfort, that many have stood like the house built upon the rock.

ILLUSTRATIONS FROM THE CASE OF  
TAHITI.

“These latter remarks are specially applicable to the churches of Tahiti for some time past. The trial to which their faith has been subjected has been of the most fearful character. Nothing can be thought of more detrimental to a small community than that of the establishment of a garrison and naval station among them, particularly a French one. The results have told fearfully upon the community generally, and even in the Churches particularly, such as are under novices patronised by government, the tone of moral feeling has been lowered; while almost all (there are some honourable exceptions) without the church, both whites and natives, are living in a state of immorality. But there is a leaven of piety: there are Native Pastors who have stood, maintaining their integrity, and zealously endeavouring to maintain the truth; and there is abundant evidence that the progress of iniquity is not unresisted by a goodly number of Church Members, who continue their

endeavour to secure to the Churches the best individuals as pastors. Indeed, there is abundant evidence to show that the hold which Christianity has taken of the hearts of the people is strong.

## CONCLUSION.

“I fear you will regard this letter as dry and uninteresting, but hope that the above remarks will not be without their use in accounting for the various statements, apparently contradictory, that have so often perplexed Christians at home. They will also account for the reasons why ungodly men have so often maligned our Missions. Their intercourse is with the vicious portion, and their conduct in almost every instance partakes of the same character. They know the character of the vicious portion, but are unacquainted with our Churches.

“With Christian affection to the friends of Brunswick Chapel,

“I remain,

“Yours very truly,  
(Signed) “JOHN BARFF.”

## SOUTH AFRICA.

## RELIGIOUS AWAKENING AT LEKATLONG AND ITS VICINITY.

THE following letter from the Rev. William Ross, under date Lekatlong, 8th August, gives some interesting particulars of a cotemporaneous movement among several of the native tribes, resulting, in some pleasing instances, in a work of saving conversion to the truth.

“Having lately informed you,” writes Mr. Ross, “of the admission of eight new members into the Church, I am now happy to announce a great movement among all our people in seeking salvation. This took place immediately after the baptism and reception of the above. The Spirit of God has been poured out, and the Word preached has been followed with demonstrations of the Spirit, and with power. At this station fifteen anxious inquirers about salvation have come forward; the most of these have been so diligent during the last six or seven months, that they have become good readers, and given us the cheering evidence that they

have experienced the second birth; now the greater part of them may enter into the communion of the Church, on the next Lord's Day. There is a considerable number of others, who, by their general conduct, we hope may come forward as candidates; they are already impressed by the preaching of the Word. Backsliders, also, not a few, are desirous to enter among God's people.

“I have just returned from a journey to all the out-stations, and there also I have been greatly encouraged. At Lingopeng there were two religious inquirers, but, as many were out on long journeys, others

may be among them. It was indeed pleasant to witness the school prospering greatly. Many readers show that they have been diligent and made decided improvement. As Borigélong I found a great movement indeed; a full house, and nineteen inquirers making great efforts to become good readers. Many of these may very soon be received into the communion of the Church. As some of the Church-members have been fortunate in raising corn, many contributed of their increase to the funds of the Society.

“At Taung the Church is going on steadily, the meetings are larger, and there are nine inquirers, five of whom may soon be baptized and admitted into the Church. They belong to the highest families of the Batlapi tribe, and are very courageous for the cause of God. Mahura, the chief, had lately shown that he was very jealous of his own honour; in a great passion he broke one of the windows of the chapel, threatened to set fire to the whole building, took down the bell, and carried it to his own kchotla to call his own picho. The only reason for this outrage was, that believers would not obey him, and that they had made a commando and killed a man connected with stealing, without judge or jury. I had to show him that the commando was made by heathens only, who forced a young lad, belonging to a family who were believers, to go with them. When they overtook the offender, the heathen party gave a gun to the young lad, as their custom is, and ordered him to kill the offender. The young lad, being thus forced by one who was his uncle, and not refusing as he ought to have done, killed the said offender. Mahura then said that chiefs, when they found thieves, often killed them without judging. I then said that a heathen custom and heathens themselves destroyed his authority and government, and not believers, for not one of them was connected with the said commando, and the young man had done what his father and mother and all believers hated. Not being

able to defend himself, Mahura delivered to me the bell, and said, ‘I give liberty to all the people to hear the word of God, to make a profession or not, as they please; and I give liberty to the children of believers from the heathen rites, unless they flee to them of themselves.’ I answered, ‘This is all we want; the word of God is powerful, and the Holy Spirit is omnipotent. The gospel has come for the salvation of you and all your people. If the believers are guilty of crime, judge them, and punish them publicly, but do not break the windows, threaten to burn the chapel, or take down the bell from its place.’ Strange to say, Mahura refused to settle this matter with the Church before I visited them, and then earnestly entreated me to return and dwell among them, and all the people earnestly desire the same thing. The Baralongs, whom I formerly mentioned, are still attending the services of the Church at Taung, and many others are gathered from other tribes. If you could see the propriety of allowing me again to resume missionary labour among this people, I have good reason to believe that now many are quite ready to embrace the word of God.

“At the Bamairas I found the Church going on steadily, only complaining of many dispersing far in quest of food. The native teacher, Gasebonoe Moffat, is one of the best of his class. The meetings are well attended, the school is making progress, and there are seven inquirers. Motlabani, the chief, is very favourable to the cause of God. On my return home, I had great pleasure in receiving some voluntary contributions to the Society, from these warm-hearted people. I had, also, several meetings of real heathens, at Mohangu and at other places, whom I showed their lost state, by nature and by practice, the great Saviour of sinners, and salvation through faith in his name. In the whole of my late journey I saw more of real prospects of success of the gospel, than ever I have seen at any time of my past missionary life.”

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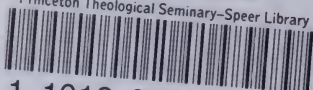


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